5.

CERTAINE ARTICLES OR FORCIBLE REASONS.

Discouering the palpable absurdities, *and most notorious and intricate errors of the Protestants Religion.*

Palpauimus quasi cæci parietem & quasi absque oculis attrectauimus. Impegimus meridie quasi in tenebris. ISA. 59

As blind men we haue gropt the wall, and as without eies we haue handled it. We haue stumbled at noone-daies as in darknes. ISA. 59

Domine aperi oculos istorum vt videant. Reg.4 cap. 6.

O Lord open the eies of these men, that they may see. King.4. chap.6

Popish, most impudent booke.

(***)

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THE TABLE OF THE ARTICLES.

Articles concerning Knowledge and Faith.

1 *The Protestants haue no faith nor religion.*
2 *The learned Protestants are Infidels.*
3 *All Protestants who are ignorant of the Greeke and Hebrew tongues are Infidels.*
4 *The Protestants know not what they beleeue.*
5 *The Protestants haue no meanes to determine controuersies, and abolish Heresies.*

Articles concerning good life and pietie.

1 *The Protestants are bound in conscience neuer to aske God forgiuenes of their sinnes.*
2 *The Protestants are bound in conscience to auoide all good workes.*
3 *The Protestants either haue no faith at all, or lye most damnably in denying, that a man assisted by gods grace can keepe the Commaundements.*
4 *The most pointes wherin the Protestants dissent from Catholicks, tend to loosenes of life & carnall libertie.*
5 *The Protestants make God the author of sinne, the only cause of sinne, that man sinneth not, that God is worse then the Deuill.*
6 *That faith once had may be lost.*
7 *The Protestants shall neuer haue life euerlasting, because they will haue no Meritts, for which euerlasting life is giuen.*

THE COPIE OF A LETTER WRITTEN BY A CATHOLICKE TO a worshipfull Protestant Gentelman his speciall frend, concerning certaine reasons, why the Protestantes religion is false and absurde.

LOVED and reloving frend, I haue receiued your courteous letter, wherin you greatelie wounder, that I wondred so much in our last discourse that any man in England endued with a good iudgment conioyned with a religious conscience, coulde either accept, or affecte the Protestants new coyned Ghospell. You requeste me to sett downe breiflie such reasons as induced me therevnto: the which sute I coulde not deny:

for both religion and affection vrged me to satisfie so iust a desire. For I must confesse, I loue you as a man, and as an honest ciuill Gentleman. and most gladlie I would haue occasion to loue you as a Catholicke Gentle-man: for it is greate pittie that such a multitude of detestable errors, & heinous heresies should lodge in so rarely qualified a soule. I haue penned them after an vnaccustomed manner, following the fashion of schooles in most of them, after a sylogisticall method: to the intent that if you shoulde shew them vnto your ministers, which swarme about you, they might not haue such free scope and libertie, to range abroad with their idle discourses, (as they vse to take) veiling their confused conceits with a multitude of affected phrases; thereby more easily to deceaue the simple, and loath the learned. VVherefore I beseech you, if any such itching spirit shall attempt an aunswere; to intreate him to performe it breifly, orderly, sharply and substantially. This I request, for that I perceaue that Protestants cannot answere with breuitiy, because their Religion lacketh both certaintie, and perspicuitie. And extreame

hard

hard or impoſible it is, to replie without prolixitie, where there is no truth nor veritie. And there-fore I requeſt you as you loue me, to will them to conſider well, before they aunſwere ill, and not to replie with raſhneſſe, leaſt they retract with deliberation, to their vtter ſhame and confuſion. And that you may perceaue how my wonder rather deſerued approbation then admiration, and for that order is a fauorite of memory: I thought good to reduce all my reaſons vnto two heades: witt and will, knowledge and affection, faith and good life: becauſe the nature of hereſie hath euer ben ſuch, as did not only inueagle the witt with errors, but alſo ſeduce the will with occaſions of inordinate affections. I ſay then that no excelent good witt, lincked with a religious conſcience, can either accept, or affect the Proteſtants new coyned goſpell: for good wittes & iudgementes, aſſiſted with Gods grace may eaſilie conceaue the truth, yea by the force of their very naturall faculties, they may iudge credibly of the truth once propoſed, and without greate difficultie diſcerne the abſurdities of an vntrue religion. Vertuous and well incli-

ned affections, which are the base of quiet, secure, & religious consciences, abhorre and detest such principles as either dishonour God, abase mans nature occasion sinne, fauour iniquitie, or in any sort diminish deuotion, or piety. And therefore all the insequent Articles shall stand vpon these two foundations: to witt, that the Protestants religion debarreth the witt from right vnderstanding the true faith, and the will from following of any vertue, or Godlinesse.

THE FIRST ARTICLE

Concerning knowledge and faith.

The Protestants haue no faith nor religion.

THE Protestants haue no Faith, no Hope, no Charity, no Repentance, no Iustification, no Church, no Altar, no Sacrifice, no Preist, no Religion, no Christ, the reason is: for if they haue, then the world was without them for a 1000 yeares (as they them selues must needs confesse *Videl.* All that time their Church was eclipsed) and for 1500. as we will proue by the testimonie of all records of antiquitie, as histories, Councels, Monuments of auncient Fathers: wherby it plainely appeareth that the Synagogue of the Iewes was more constant in continuance, and more ample for place thē the Church of Christ, (for they haue had their Synagogue visible in diuers countries euer since CHRISTS death and Passion euen vntill this day.) Which is the very path to lead men in-

to *Atheisme*, as though Christ were as yet not come into the world, (a) whose admirable promises are not accomplished, (b) whose assistance hath failed in preseruing his *Church* vnto the worlds end, (c) whose presence was absent many hundred yeares before the finall consummation, and consequently they open the gappe to all Machiuillians, who say that our SAVIOVR was one of the deceauers of the worlde, promising so much concerning his Church, and performing so little.

(a) *Isa.* 60. *v.* 11
(b) *Mat.* 16. *v.* 18
& (c) *cap* 28. *v.* 20.

The learned Protestants are Infidels.

ARTICLE. 2.

1 WHOSOEVER *buildeth his faith vpon his owne priuate, and singular expesition of Scripture is an Infidell.*
2. *But all learned Protestats in England build their faith vpon their owne priuate expositon of scripture: ergo,* all the Protestants of England are Infidels.

The Maior cānot be denied: because faith must be infallible, and impossible to be either erroneous or chaungeable: but faith which is builded vpon priuate expesition of Scripture, is subiect to error

ror and chaunge, and conſequentlie vpon better aduice and conſideration may be altered.

The Minor I proue: for either they build their faith vpon their owne priuate opinion, in expounding of Scriptures, the expoſition of the Church, the Fathers, or Councels: but not vppon theſe three: *Ergo*, vpon their owne priuate expoſition.

Some Proteſtants allow the Fathers, and their expoſitions; ſo farre forth as they agree with Gods word, and no further: but this is nothing els but to delude the worlde: for what meane they when they ſay they will allow them, ſo farre forth as they agree with the ſcriptures? meane they perhaps, that if the Fathers bring ſcriptures to proue any point of religion now in controuerſie, to allow that point as true? if ſo, why then reiect they (a) S. *Auguſtine*, and other Fathers, who bring Scripture to proue praier for the dead? yea and all controuerſies almoſt in Religion, the Fathers proue by ſcriptures, when they diſpute vpon them: or perhapps thye meane to admit the Fathers, when they alleadge ſcripture, but in ſuch matters as euery

(a) *Aug. lib. de cura agẽ da pro mortuis.*

as euery PROTESTANT ſhall allow of, or that they be doubtfull, or ſeeme in ſome ſort or ſhew to be conformable to their fancies, and fit their new coined Goſpell: and in this ſenſe who ſeeth not that euery paltry companion will make him ſelfe, not only the true expoſitor of Chriſts word: but alſo will preferre his expoſition, before all auncient Fathers, when they daunce not after his pipe, & conſent not with his hereſies?

All Proteſtants who are ignorant of the Greeke and Hebrew tongues are Infidels.

ARTICLE. 3.

WHOSOEVER relieth his faith vpon the Miniſters credit and fidelitie, hath no faith at all.

But all thoſe in England who are ignorant of the Greeke, and Hebrew tongues, relye their faith vpon the Miniſters credit, *Ergo* All thoſe in England who are ignorant of the Greeke & Hebrew tongues, haue no faith at all.

(a) *Cal. lib. 4. inſtit cap 9. ſſ. 3. Luther lib. de concil pa.*

The Maior is manifeſt: becauſe (a) they themſelues cõfeſſe that euery man may erre, and doth erre, neither haue they any warrant why the miniſters do not

not erre, ſince they conſtantly doe defend, that whole Generall *Councels*, yea, and the vniuerſall Catholicke Church may erre and hath erred. 54. & lib. de concil. part. 1. q.

The Minor I proue: for all ſuch Proteſtants groũde their faith vpon the Bible tranſlated into Engliſh, the which tranſlation they knowe not whether it be true or falſe: whether the miniſter *Tinddall* for example erred or no, either vpon ignorance, as (b) *Broughton* one of the greateſt Linguiſts among the preciſions affirmeth, in an Epiſtle dedicated to the Lordes of the Councell, or vpon malice to induce the people to *Protestancie*, and to cauſe them to leaue the *Catholicke* religion: as *Gregorie Martin* in his diſcouery moſt pregnantly proueth.

(b) *wher in he deſireth the Lordes of the Councell to procure ſpeedily a new tranſlation becauſe that which now is in vſe in England is full of errors.*

And for that all the olde tranſlations are falſe, & the * *Genevians* the worſt, the miniſters are now in moulding a new one the which will haue as greate immunitie from falſitie, as the former were voide of verity, that is, both be ſubiect to ſemblable vncertaintie.

* *In the conferẽce at Hampton Court.*

Theſe errors I ſay they knowe not, and conſequentlie cãnot diſcerne a true tranſlation frõ a falſe, and therfore muſt needs relie their faith vpon the ſillie miniſters

nisters faithlesse fidelity: which conuinceth that they haue no faith at all.

The Protestants know not what they beleeue.

ARTICLE. 4.

THE Protestants knowe not what they beleue, nor why they beleeue. That they know not why they beleeue, I haue shewed before: for that the ground of their beleefe is not the authoritie of Scripture, of Councells, of Doctours, nor of the Church: but their owne fancie. And that they know not what they beleeue is manifest, because they haue no rule, whereby to knowe what is matter of faith, & what is not.

Some say the sphere of their faith is extended solely & wholely to the word of God set downe in holy write: what there is deliuered that they beleue, what there is concealed lieth without the circumference of their beleefe. Alas poore ignorance: what heretike beleeueth not so much? certainely few or none, so that by this meanes all damned heretickes, which beleeue the Scriptures, beleeue alike: and they beleeue as much as our Protestants, and ours no more thē they:

But

But the Proteſtant will reply that he beleeueth the ſcripture in a true ſenſe, truly expounded, and all other heretiks in an erroneous ſenſe and falſly interpreted. And they will ſay as much of their religion and beleefe, and hold your expoſition hereticall, and theirs orthodox-all. Againe are you not bound to beleeue the canticles or ſong of *Salomon* as a part of your faith, and where find you in the Scripture deliuered that ſuch a booke is gods word, and as ſuch an one ought by faith to be beleeued. That Sun day ſhould be kept holy-day, & Saturday the Iewes ſaboth prophaned in gods word is not reuealed, and yet by Proteſtants beleeued. More-ouer to beleeue whatſoeuer is cõtained in the ſcripture, is a generall, confuſed, folded implicite faith: when we demaund what a man is bound to beleeue we aske what he is obliged to beleeue expreſly, diſtinctlye, explicitly. To beleeue all the ſcripture diſtinctly, and explicitly cannot be performed by all Proteſtants, ſince it ſuppoſeth a perfect and diſtinct knowledge of all the Scripture whereunto, neuer mortall man attained, the Apoſtles perhaps excepted.

Some

Some others limite their Beleefe to their Creede, saying that nothing ought to be beleeued, which is not in the Apostles Creede: but then I woulde demaunde of them, whether we ought to beleeue that the Scripture is the word of God? That Baptisme is a Sacrament? That in the Euchariſt is the bodie of Christ by faith? to what article should these be reduced seeing they are not contained in the Creed? Or how shall we knowe infallibly, how these be matters of faith, since they are not contained in the Creed? Others deny some articles of their Creed, for the Protestantes denie three, and the Puritanes fiue.

1 The first is the *Catholike Church*. *Credo Ecclesiam sanctam Catholicam.* I beleeue the holy *Catholicke Church*, the which in very deede they do not beleeue, because *Catholicke* is vniuersall, and so the Church of Christ, which we are bounde to beleeue, must be vniuersall for all (a) time comprehendeth all ages, (b) and vniuersall for place comprehending all nations: but that Church which the Protestants beleeue was interrupted, all the ages betwixt the Apostles and *Luther* which was 1400. yeares, or in very dee

(a) *Mat.* 16. *P.t.* 60. (b) *Psal.* 2.

was neuer ſeene before *Luthers* daies, therefore that Church they beleeue cannot be *Catholicke*. Neither is it vniuerſall in place being cõtained within the narrow boundes of England, which is accounted but as a corner of the worlde, for the *Lutheranes* in Germanie, the *Hugonots* in Fraunce, and the *Gniues* in Flaunders, deteſt their Religion, almoſte as much as the *Catholikes*: neither will they ioyne iſſue with them in diuers eſſentiall pointes. And therefore the *Proteſtants* Church which they beleue, can no more be called *Catholike* or *Vniuerſall*, then *England* the viniuerſall worlde, or *Kent* the Kingdome of England, or a pruned bow a whole tree, or a dead finger a man, or a rotten tooth the whole head.

2 The Second article is the *Communion of Saints*, the which they many waies deny Firſt by not beleeuing that Chriſt hath inſtituted ſeauen Sacraments, wherein the Saintes of his Church Cõmunicate, & ſpecially the true and *Reall Preſence*, of our Sauiour Chriſt in the *Euchariſt*, by which (a) all the faithfull receauers participating of one and the ſelfe-ſame bodie, are made one body, as all the partes of a mans body are made one liuinge thing.

(a) 1. *ad. Cor.* 10. *v.* 17.

(a) *Gen.* 48. *v.* 16. *Apoc.* 1. *v.* 4

thing, by participating of one ſoule. Secondly they deny the *Communion* of the Church Militant and Triumphant, by exclaiminge (a) againſt inuocation of

(b) 1. *ad Cor.* 3. *v.* 15. & 15 *v.* 29.

Saints: by which holy Exerciſe thoſe B. Saints in heauen and we in earth Communicate, we by prayer glorifying thē, and they by mediation obtainінge our requeſtes. 3. They deny the *Communion* of the Church Militant & the (b) ſoules in Purgatorie, bereauing thē of that Chriſtian Charitie: which charitable compaſſion & mercifull pitie requireth: and by mutuall affection the members of one body helpe one another.

3 The third Article is *Remiſsion of ſinnes*, for they acknowledge no ſuch effecte in the Sacrament of Baptiſme: but only account it as an externall ſigne or ſeale of a prereceaued grace or fauour of god by his eternall Predeſtination, againſt the expreſſe word of God: which therefore calleth this Sacrament the (c) *Lauer of regeneratiō*, for that in it, the ſoule dead by ſinne is newly regenerated by grace. Moreouer they allow not the Sacrament of Penance, wherin all actuall (d) ſinnes committed after Baptiſme are cancelled. And that which exceedeth all in abſur-

(c) *ad Tit.* 3.

(d) *Ioh.* 20.

diti-

ditie, is to denie that our ſinnes are perfectly forgiuen, but onely not imputed, and as it were veiled or couered with the Paſſion of Chriſt: all the botches an biles the filth and abhomination of ſinne ſtill remaining, and as it were exhalinge a moſte peſtiferous ſennt in the ſight of God. For let them ſhift them ſelues as they liſt, and ſcarfe their ſoares according to their fancies, yet no veile nor mantle can couer the deformitie of ſin, from the percinge eies of Gods perfect vnderſtandinge, from which nothing can be concealed.

The Puritanes in effecte deny that Chriſt is the ſonne of God: for they peremptorily affirme that Chriſt is God of him ſelfe, and not God of God. So that he receaued not his Diuinitie from his father: the which poſition flatly taketh away the nature of a ſonne: for the nature of a ſonne is to receaue his ſubſtãce of his father, and it implieth contradition, that the ſonne receaueth his perſon of his father, and not his ſubſtance and eſſence: for the ſubſtance of God is eſſentiall to euery perſon in Trinitie

Ioh.8. v.24

Ioh.16 v.13

And D. Bucley cotendeth to proue it in his anſwere to this article albeit he vnderſtand not the

Finallye they deny the *Diſcention of*

reason here allea ged for if he did he were to absurd to denie it.

Christ into Hell, and desperatelye defend that he suffered the paines of Hell vpon the Crosse, whereby they blaspheme most horrible that sacred humanitie: as if Christ had dispaired of his saluation, as if God had hated him, and he had hated God, as if he had bene afflicted and tormented with anguish of mind for his offences: for which he was depriued of the sight of God, and eternallye to be depriued: all which horrible punish-

Isa:66 ver.24 Mar.9 48. ments are essentiallye included in the paines of Hell, and whosoeuer aſcribeth them to Christ, blaspheməth more horribly thē *Arrius*, who denied him to be

Mat.25 vers.41 God: for lesse absurditie it were to deny him to be God, then to make God the enemie of God.

The Protestants haue no meane to determine Controuersies and abolish Heresies.

ARTICLE. 5.

AS the Protestantes neither knowe what they beleeue, nor why they beleeue: so haue they no meanes in their Church to settle them in vnitie of beleefe, nor to determine controuersies: nor to abolish heresies, as hath the Catholicke

tholicke Church: for our Sauiour Christ by his diuine prouidence did fore-see, that heresies were to arise in his Church, as his Apostle *Saint* (a) *Paule* doth warne vs: the which as plagues were to infecte his flocke, and there-fore he not onlie forewarned vs of them, but also gaue vs meanes how to preuent and extinguish them. He willed vs to here his Church, if wee woulde not be accounted (b) as *Ethniks* and *Publicans*. (c) He ordained Pastors and Doctors, least we shoulde be carried awaie with euery blaste of vaine Doctine. He promised vnto the Church the (d) assistance of the Holy Ghoste, in such sorte as (e) they which woulde not heare her, woulde not heare him. The Catholickes therefore beleeuing certainly that the Church cannot erre, that the Generall Councels cannot deliuer false Doctrine: that the Pastours and auncient Fathers with ioynt cõsent cannot teach vntruthes, when Heresies springe vp, presently with the voice of the Church, (f) plucke them vp euen by the rootes, and so euer hath practised and after this maner ouerthrowne all encounters, false opinions, and erroures which the diuell by his Ministers euer

(a) 1. Cor. 11.

(b) Mat. 18. ver. 17.

(c) ad Eph. 4. ver. 11.

(d) Iohn. 14. ver. 17.

(e) Luke. 10 ver. 16.

(f) Act. 15.

In the first Nicene Councell was condemned Arrius. In the Councell of Constantinople, Macedonius. In the Councell of Ephesus, Nestorius. In the Councell of Calcedon, Eutiches. Vide Aug. lib 2. retract. cap. 50.

planted, or establisshed in the worlde, and so they haue bene freed from all braules, and quarrels in matters of Religion,

But the Protestantes admittinge the sole Scripture, as Vmpire and iudge in matters of controuersie, and allowing no infallible interpreter therof, but remitting all to euery mans priuate spirit, and singular exposition, can not possibly without error wind them selues out of the laborinth of so many controuersies, wherwith they are now inueagled and intricated. And the irreconciliable iarrs betwixt them and the Puritanes, in essentiall points of faith, giue sufficient testimonie that they will neuer haue an end, or can haue an end, holding those groundes of opinion, which they obstinately defend.

And albeit they go about to bleare the peoples braines with I knowe not what vnitie and conformitie in matters of faith and in the substance of religion, and that their disagreement onely consisteth in points of ceremonies and trifles of smalle importance, yet in very deed they differ in sundrye essentiall pointes of religion, and although this

shif

ſhift will perhaps ſerue to caſt a miſt ouer the cõfuſed conceites of ſimple ſouls and ſilly fooles, yet no wiſe man will euer beleeue them: I pray you tell me, is not the Kings ſupremacie a matter of faith and a cheife point of religion, and do not all ſound Puritanes in the world deny it, and defie it. Aske *Caluin* the puritanicall Pattiarke what he thought of King Henry the 8. for aſſuming of ſuch a preheminence vnto him: read the *annales* of Scotland and you ſhall finde the preſumptuous Presbitery euery foot oppoſing them ſelues againſt our Kings authoritie as though he had nothing to do with the Kirke. Look into the cariage of our preciſians at home, and you ſhall find them in ſhew to profeſſe it, but in deeds and effectes really to deny it. for if they approue his Supremacie, with what face can they reſiſt his ordinances in matters of religion? why weare they not veſtments, ſurpliſſes, the capp and tippet? why refuſe they to baptiſe with the ſigne of the croſſe? why ſubcribe they not to the booke of cõmon praier? why obey they not the eccleſiaſticall cãnons eſtabliſhed by his Maieſties authoritie, no other reaſon of this obſti-

Caluin 7. Amos.

nate repugnancie can be yeelded then that in very truth they do not in conscience allow of his supremacie.

See Henrie Iacob in his booke against the Bishops.

2 Is not the authoritie of Bishops, their power to create ministers their degree in dignitie aboue ordinary curats and Pastors a matter of faith, and so nearelie toucheth the gouerment of the Church, that if this hereticall order be abolished, the whole forme of Christes Church is presently confounded?

3 The obseruation of Feastes & holydaies infringed by Puritanes, maintained by Protestants, is it but a ceremonie, were not the obstinate impugning thereof a sufficient reason to censure them for heritiques? Did not the Councell of Nice condemne the Quartodecimani for heretiques who woulde only haue obserued their Easter day vpon the 14 day of the moneth of March? what if they had called our precisians to the bar who will haue it wholy abolished? Questionles they would haue branded them in a farre deeper degree of heresie then the Quartodecimani?

4 Is not the obseruation of Lent and other fasting daies a matter of more moment then trifles, or then things indif-

rent

uent? Did not S. *Epiphanius* censure *Aerius* of Heresie for denyinge these prescript times, for fasting? For albeit they be not precisely set downe in scriptures, and therein cōmaunded to be obserued, yet they being either ordained by the Apostles, or instituted by the Church, which had authoritie to appointe fastes at least as well as the puritane presbitary, without doubt he that calleth this holy institution, either doctrine of diuells, or torture of consciences, or restraint of Euangelicall libertie, ought by the iudgment of all true Protestants to be condemned for a Pagan and Infidell, who will not submitt his soule to the censure of the Church.

Epipha. in Aerio

The Authority of the Church to institute fastinge dayes appereth by the practize of the Apostles act. 15. who commaunded abstinēce frō some kinde of meates.

5 The Puritanes blasphemously pronounce, and ignorantlye defende that Christ suffered the paines of hell vpon the Crosse; and that in this passionfull agony, and agonizing greife did principally consist the satisfaction of Christ for the redemption of man from those eternall torments of hell: and thinke you this is a trifle, a rite or ceremonie? This faith the Puritans professe, this blasphemie the Protestants detest.

6 The descention of Christ to hell is

(no doubt) but a trifle, a ceremonie, a matter of ſmall importance, it is but an article of our creed, and yet this article the Puritanes really deny, the which all Proteſtants ſtedfaſtly beleeue.

7 That the ſecond perſon in Trinitie receaued his diuinitie from his Father is but a trifle, a point not much materiall to our beleefe, and yet if this be denied, the myſterie of the holy Trinitie can not be beleeued, for it abſolutely taketh away the nature of a ſonne, and conſequently the admirable proceſſion of the ſecond perſon, and ſo ouerthroweth all the miſterie of the Trinitie. This principall parte of Chriſtianitie Proteſtants approue, and Puritanes improoue.

8 I omitt here many more petty differēces in matters of faith the which were ſufficient to make them condemne one an other not only in accidents and ceremonies, but alſo in the ſubſtance and principall partes of religion, as in that the Preciſians denie that in baptiſme our ſinnes be remitted, but onely take it for a ſeale of that grace God gaue them by his eternall election. The Proteſtants confeſſe that in the Sacrament we are waſhed by gods ſpirite from originall ſinne.

9

9 The Puritanes condemne the communion booke as irreligious and erroneous: the Protestants commend it as orthodoxall and religious: The Protestants vse the Crosse in Baptisme as a holy signe fitt for the profession of Christ his faith and religion: The Puritans exclaime against it as an humane inuentiō, and a point of superstition. *Iosias Nicolas, cap. 10. & 12.*

10

11 Protestants defend that imposition of handes in confirmation is a signe of the fauour and goodnes of God towards them. The Puritanes auouch that this is a flatt lie and that they testifie therein that God doth that he neuer did.

12 The protestants in fine will vse vestments, Musicke, Organs, surplisses and diuerse other ceremonies in diuine seruice and administration of Sacraments: all which the Puritanes condemne as will worship, and not being commaunded by god to be superstitious. All these I say I omitt, and many more which are to be seene in the Puritanes supplication to the Parlament where 32. differences are assigned, & only haue thought good to aduertise euery discreet Protestant to consider the 7. precedent differences for there is neuer a one of them which the

Puritans defendeth not to be a matter of faith, & the Protestant is bound in conscience to condemne him for obstinately maintaining the contrarie to be an hereticke; and the reason is euident, for the rule and square that Protestants and Puritanes both houlde to knowe an heresie is this, whatsoeuer is contrary to Godes word is an heresie, if it be obstinately defended: but all the aforesaide 7. points incontrouersie are by the one parte proued contrary to Gods word, and by the other auouched to be groũded vpon the same, therefore we may well conclude that if one error in faith with obstinacie defended sufficeth to make an heretique what shall we iudge of the Puritan who so mainely defendeth so many? Sure this I will auer that they differ in substance of religion, and not onely in accidents and ceremonies.

And finally they haue no argument to proue, that they haue the true church, true Religion, true Faith, which all Hereticks which euer were, will not bring to condemne the Church of Christ as well as they. For example: they alleage Scriptures, so did the *Arrians*: they contemne Councels, the *Arrians* did not re-

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gard them: they challenge to thē ſelues the true interpretation: the ſame did all Hereticks to this day. And to conclude they call them ſelues the little flocke of Chriſt, to whom God hath reuealed his Truth, and illuminated thē from aboue, all which the *Donatiſts* with as good reaſon & better argumēts did arorgate vnto them-ſelues. The ſame I ſay of the *Pelagians*, *Neſtorians*, *Eutichians*, with all the rable of other damned Hereticks.

And to conclude theſe Articles of faith, I ſay that if the principles of the Proteſtants religion be true, *S. Paule* him ſelfe exhorteth vs to in fidelitie, which I proue thus.

Whoſoeuer exhorteth vs to dout of that which we are bounde to beleeue by faith, exhorteth vs to infidelitie.

But S. Paule doth exhort vs to doubt of our Saluation (which we are bounde to beleeue by faith, according to the Proteſtants Religion) Ergo, Saint Paule exhorteth vs to infidelitie.

The Maior is plaine: for to doubt of matters in Faith is manifeſt Infidelitie: becauſe whoſoeuer doubteth, whether God hath reuealed that which in deed he hath reuealed, being ſufficiently propoſed, as reuealed: virtuallye doubteth whe-

(a) *Phil.* 2. 12.

whether God saith truth or lyeth.

The Minor is prooued by the testimonie of S. *Paul* (a). *Cum timore & tremore salutem vestram operamini.* With feare and tremblinge worke your saluation. All feare, whether it be filiall feare, or seruile feare includeth both, the one of sinne, the other of punishment.

ARTICLES CONCERning good life and pietie.

The Protestants are bound in conscience neuer to aske God forgiuenes of their sinnes.

WHOSOEVER *is assured by Faith that his sinnes are forgiuen him, sinneth most greeuously in asking God pardon for them.*

(a) *But all true Protestants are assured by faith that their sinnes are forgiuen them: Ergo All true Protestants sinne greeuously in asking pardon of God for them.*

The Maior is euident: for who but an Infidell or a mad man would demaund of God the creation of the world, which he is assured by faith that God hath already created? Or Christs Incarnation which

(a) *Bucer in lib. de con. art. de iustifi- Cal.. in antid. cõcil. sess. 6 & lib. 3 instit. c. 2 ss. 16. 17 & 18. kemni. in exam. Con. Trid Sess. 6*

which already is performed? Or the Inſtitution of Sacraments which alreadie is effected. In like maner who but an Infidell or a madd man will demaund pardon of his ſinns, which he beleeueth already by faith that God hath forgiuē? For it is a ſigne that he doubteth of that which he is bound by Faith to beleeue, which doubting faith is flat Infidellitie. *Nam quod videt quis quid ſperat ad Rom. 6.*

Moreouer what-ſoeuer we demaund, that we hope to obtaine: but no man hopeth to obtaine that he already poſſeſſeth: as no man will demaund of God his owne ſoule or body, becauſe already he poſſeſſeth them.

The Minor is vndouted becauſe this is that liuely faith whereby the Proteſtants are iuſtified: by this they apprehend Chriſt, by this they apply his merits and Paſſion vnto them, and without this, no man can attaine vnto Saluation.

Here vpon I will inferre that no Proteſtant can with a ſafe conſcience ſay the Lords praier, becauſe he cannot pray as he ought without true faith, and call God his Father, and if he haue true faith he cannot without note of Infidelitie vtter this petition, *For giue vs our ſinnes*, for that moſt aſſuredly he beleeueth and pro-

protesteth in the first ingres of that praier, that he is the Sonne of God, and consequently beleeueth by faith that his sins are forgiuen him.

(a) *Luth. in asser. ar. 31. 32 & 39. Calu. lib. 3. inst. C. 11. §. 4. & c. 14. §. 19. Me. lanct. in loc. tit. de peccat. Confess. Augustin. artic. 6.*

The Protestants are bounde in Conscience to auoide all good workes.

ARTICLE. 2.

EVERY *man is bound vpon paine of eternall damnation to auoide al deadly sinnes.*

(a) *But Fasting, Praier, Almes-deedes and all good workes according to the Protestantes Religion are deadly sinnes: Ergo, According to the Protestants religion all men are bounde vpon paine of eternall damnation, to auoide Fasting, Praying, Almes-deedes, & al good works.*

The Maior is manifest: for the wages of Deadly sinne is death: (a) *Stipendium peccati mors.*

(a) *Rom. 6, v. 23.*

The Minor is as euident: for according to the Ptotestants religion, & common exposition of this text of scripture.

(b) *Facti sumus vt immundi omnes nos, & tanquam pannus menstruatæ omnes iustitiæ nostræ.*

(b) *Isa. 64. v. 6.*

We are made all vncleane, and all our Iustices are like a stained cloath.

That is as they say, the best workes we can do, are infected with deadly sin, and

and consequently deserue eternall damnation, and therefore to be auoided.

I am not ignorant that some wranglers with some shiftinge euasions goe about to answere this Article, forsooth that the staines and imperfections the sinnes and spottes ought to be auoided, but yet the good workes to be prosecuted: A silly shifte, but put case it be impossible to wring out the staines, then is not this menstruous cloath to be abhorred, put case I coulde not giue almes but I must steale, am I not bounde in conscience to auoide the giuing of almes? Admitt I could not see mine enimie but by experience longe proued I should fall a quareling with him, am I bound in conscience to auoide his companie? say that I coulde not eate flesh but I should scandalize the beholders, ought I not to say *non manducabo carnes in æternum*? I will not eate fleshe for euer? Graunt that I could not relieue the poore but I should staine this actiō with vaine glory, should I not heare of him, that cannot lie, he hath receaued his reward, and consequently that there remaineth no recompensation therefore in heauen? So I say in like manner if the corruption of nature

ture, if the poiſon of concupiſcence ſo ſtaine my beſt actions that whatſoeuer I doe or thinke I cannot poſſibly effect them without theſe infections, and corruptions, then certainely I am bounde in conſcience to auoide theſe crimes & offences, the which cannot poſſibly be performed without theſe vitious circumſtances, for *bonum conſtat ex integra cauſa, malum naſcitur ex quolibit defectu*, a good thing conſiſteth of all integritie, but an euill thinge is cauſed by euery defect: that a man be in health euery humor muſt keepe his temper, that he be ſicke it ſufficeth one onely exceed, and keepe not his iuſt proportion, ſo that a worke be good it muſt be effected with all due circumſtances, that it be ill, one onely will defile, as we commonly ſay one ill hearbe will ſpoile a wholle pott full of pottage.

The Protestants either haue no Faith at all, or lye most damnably, in denying that a man assisted by Gods grace, can keepe the Commaundements

ARTICLE 3.

WHosoeuer *knoweth God, keepeth his commaundements. But all true protestants know God, Ergo. All true Protestants keepe his commaundements.*

The Maior is expresse Scripture. (a) *Qui dicit se nosse Deum, & mandata eius non custodit, mendax est, & in eo veritas non est:* He that saieth he knoweth God, and keepeth not his Commaundements, is a liar, and truth is not in him, (a) *Ioh. ep 1. c. v. 4*

The Minor no Protestant doubteth of for this knowledg of God is nothing elle but a liuely Faith, wherwith all zealous Protestants (as they say) are indued Hens from manifestly it followeth, that either the most zealous Protestats lacke a liuely Faith, and so are Infidels: or if they haue a liuely Faith, and deny that they keepe, or can keepe Gods Cōmandements, they are damnable liers: if they choose the first, they are *Pagans, Hereticks* or *Iewes*: if they take the second they are

damnable ſeducers, and impoſters in religion, and conſequently their faith is falſe.

The moſt points wherin the Proteſtants diſſent from Catholickes, tend to looſenes of life and carnall libertie.

ARTICLE. 4

THIS Article may be proued by a generall induction, in all ſuch matters as now the Proteſtants call in queſtion. Firſt they ſay that man hath no free-will to do good: but all goodneſſe proceedeth ſo from grace, that it lieth not in his power neither to haue it, nor reſiſt it, but of neceſſitie it muſt haue effect.

Luther in aſſer. artic. 36. Melanc. in locis communibus.

To what other end tendeth this ſenſles Doctrine and fatall Fancie, but to make men negligent in diſpoſing and preparing their ſoules to receaue Gods grace, and to rouſe it vp, an put it in execution after they haue it? making man not much vnlike a ſicke Aſſe, who neither can diſpoſe nor prepare him ſelfe to ſeeke for his medicine, but of neceſſitie muſt expect till his maſter thruſteth it into his throate, neither after he hath drunck

Perkins in his reformed Catholike the firſt controuerſie.

drunke it, can cause it cure his disease, but carelesse letteth it worke as it will.

Secondly, they defend that men be iustified by faith alone, the which solifidian position ouerthroweth flatly true repentance, sorrow for sinnes, Mortification of Passions, and all other Vertues which tend to the perfect reconsiliation of the soule with God, causing men only to procure a certaine false fantasticall aprehension of Christs death and Passion, the which faith although they erroniously auerre, cannot be seuered from Charitie, vertues and good workes: yet both experience teacheth that it may, or else few or none of them haue faith: because few or none of them haue these works: and the scriptures plainly proue that all faith: yea, and the moste Noble faith, which hath force to remoue moũtaines, may be without Charitie. 1. Cor. 13

Thirdly they assure vs that (a) Faith once had can neuer be lost, the which vaine securitie openeth the gappe to all libertine sensualitie: for if a man be certaine that he hath true Faith, if it be impossible he should loose it, if he be secured that by it alone he shall be saued. why may he not wallowe in all licenci-

(a) Whitacerus contra Camp. aut fides perpetua est aut milla est. And it is one of the eleuẽ

Articles enacted & decreed of by the Bishopps at Lambeth some 4. yeeres ago.

ous pleasures in this life. & neuer dout of glory in the other? Could euer *Epicurus* haue found a better ground to plant his Epicurisme? Coulde euer *Heliogabalus* haue better patronized his Sensualitie? Coulde *Baccus* or *Venus* euer haue forged better reasons to enlarge their dominion?

Fourthly, they say a man can-not keepe all the Commaundements: for what other cause I praie you but thereby to make men negligent in the keeping of them, to pretend an excuse of impossibilitie whensoeuer they transgresse them?

Fiftly why deny they the Sacrament of Penance, but to make men carelesse how they liue, and neuer regarde the auoidinge of sinnes, though they were neuer to render an account of them? To hinder that shame and blushing which men conceaue in discouering their sins; the which are most excellent meanes to deterre men from sinning another time; to shuffle vp Restitution and Satisfaction of iniuries committed against our neighbours, to draw men from remorse of conscience, by burying their sinnes in eternall obliuion: the soares where-

Con-

Confession rubbeth, and causeh remembrance.

Sixtly, why exclude they the true & Reall Body of Christ from the Blessed Sacramēt of the Altar, but for that they perceaued how by the presence thereof, they were deterred from sinne and wickednes? For they knew well that sinfull liues comforted not with those sacred mysteries, and therefore they rather resolued to banish Christ from the Sacrament, then sinnes frō their soules.

Finaly, for what other cause haue they coyned a new Negatiue Religion, wholy standinge vpon Negation of Sacramentes Ceremonies, Riets, Lawes, Customes, and other principall points of the Catholicke Church; but for *Fasting*, to bring in Feasting; for *Praying*, Playing for *Deuotion*, Dissolution; for *Rligion* feare of God, vaine Security; for *Zeale* and mortification, a number of vaine verball Sermons, and to conclude for a positiue working, a flat deniall almost of al points of faith and religion.

The

(***)

The Proteſtants make God the author of ſinne, the only cauſe of ſinne, that man ſinneth not, that God is worſe then the Diuell.

ARTICLE. 5.

WHOSOEVER *defendeth that God commaundeth, perſwadeth, vrgeth, impelleth to ſinne, maketh God the cauſe of ſin.*

(a) *Calu. lib. 1 inſtit. c. 17. §§. 11 & c. 18. §. 4. l. 3. c. 23. §§. 7. 8. 9. Zuingl. Ser. de prouidentia. Beza aphriſ.*

(a) *But all Proteſtants ſay that God commaundeth, perſwadeth, vrgeth, impelleth to ſinne: Ergo the Proteſtats make God the cauſe and author of ſinne.*

The Maior I proue: for if God perſwade, or impell men to ſinne, as for example: *Iudas* to ſell Chriſt, Saint *Peter* to deny Chriſt, the *Iewes* to crucifie Chriſt queſtionles he intended the ſacrilege of Iudas, the negation of *Peter*, the murder of the Iewes, and this much more effectually then *Iudas*, *Peter*, or the Iewes: for who can reſiſt his impulſion? or who can fruſtrate his intention? *voluntati eius quis reſiſtet?* Who is able to oppoſe himſelfe againſt his will? Yea what man is he, that in conſcience were not bound to conforme his will, vnto the will of God

God, who is the author of all good wils, and the firſt rule & ſquare of all regular wills,. *Iudas, Peter*, & the Iewes, if they had followed the motions of God, who could haue blamed them, for following him, who could not erre in impelling, no ſinne in perſwading them?

But ſome will ſay, that God moued them for a good end: *videlicet*, the redemption of Man, and they intended an ill end: to wit, lucre, reuenge, or ſome other ſiniſter effect. Yet this ſhift will not ſalue the ſoare; for euill may not be done, that good may follow. *Non ſunt facienda mala, vt inde veniant bona:* For other-wiſe a man mighte ſteale to giue Amles, bee drunke for a Meriment, commite aduoutrie to begett children. Moreouer, why might not IVDAS, *Peter*, or the *Iewes*, intend that good end which God intended, and haue ſold, denied. and crucified Chriſt, conforming their intentions to his, they being inſtruments, and he the firſt mouer? *Ad Rom. 3. verſ. 8*

Againe it can not be ſaide, but that God indirectly, and moſt effectually intended their ſinnes; for he that intēdeth any effect wherwith an other effecte is neceſſarily conioyned, conſequentlye

intendeth it, as for example. He that intendeth to burne a ſhip in the middeſt of the Sea, intendeth conſequently the death of all the men which be in her. In like maner, if God intended that *Iudas* ſhould ſell Chriſt, vnto which action, ſinne was neceſſarily adioyned, conſequently God intended the ſinne as well as the ſelling.

The Minor is to to euident: for the Proteſtantes deride Gods permiſſion, they ſay that all his actions are euergeticall, or effectuall: they deſperatly auer, that *Pauls* Conuerſion, and *Dauids* Aduoutrie, were in like maner the workes of God, and as he elected ſome to glorie before the preuiſion of workes, ſo he reiected ſome from glorie before the preuiſion of ſinnes,

Cal. lib. 1 inſtit. c. 18. §. 1

Here-hence I inferre that according to the Proteſtantes principles GOD is moſt properly the author of ſinne, becauſe he impelleth moſt effectually thervnto.

Next that he is the onely Author of ſinne, for that he inforceth men vpon neceſſitie to ſinne, and they as inſtruments, follow the motion of their firſt cauſe.

Againe

Againe, that man ſinneth not; for where there is neceſſitie of ſinning, there is no ſinne, for ſinne is free or no ſinne, beſides, how can man ſinne in conforming his will with Gods will?

Finally God is worſe then the Diuell: for that the wickedneſſe of the Diuell, principally conſiſteth in the mooving, perſwading, and inducing of men, to ſinne: the which by the Proteſtantes confeſſion, God performeth more effectually then the Diuell, becauſe the motions of God are more forcible, and leſſe reſiſtable, then the illuſions or ſuggeſtions of the Diuell.

Many ſins more-ouer are acted without the temptations of the Diuell, ſome of ignorance, ſome of paſſion, but none without the motions of GOD: ſo that God is worſe then the Diuell, both in cauſing a greater multitude of ſinnes thā the Diuell, and in the forcible manner of cauſing ſinnes, which the Diuell cannot attaine vnto. The which Doctrine is as good a ground for Atheiſme, as euer Hell could deuiſe: for were it not much more reaſonable to ſaye, there were no God at all, thā to beleeue there were ſuch a God as commaundeth, perſwa-

ſwadeth, vrgeth, impelleth men to ſin, and yet for the ſame ſinnes will torment them with the inexplicable paines of Hell.

That Faith once had may be loſt.

ARTICLE. 6

WHoſoeuer *leeſeth his Charitie, leeſeth his Faith,*

But Dauid *when he killed* Vrias *loſt his Charitie: Ergo, Dauid when he killed Vrias loſt his Faith.*

The Maior is a principle vndoubted of in the Schooles of Proteſtantes: for they peremptorily affirme that true Faith (ſuch as was in *Dauid* one of Gods elected) can no more be ſeuered from Charitie, then heate from fire, or light from the Sunne, and therfore if *Dauid* killing *Vrias* loſt his charitie, no doubt but there with-all, he loſt his Faith.

The Minor I proue: for *Whoſoeuer remaineth in death, is without Charitie.* But Dauid *when he killed* Vrias *remained in death: Ergo*, Dauid *when he killed* Vrias *was without Charitie.* If he was without that, which once he had, no doubt but then he loſt it, for he was depriued ther-

of

of for his ſinne.

The Maior propoſition of this laſt ſyllogiſme thus I proue: for Charitie is the life of the ſoule, and it is as impoſſible for a man to haue Charitie and remaine in death, as it is impoſſible to be dead in body, & yet indued with a reaſonable ſoule.

The Minor cannot be denied, to wit, that *Dauid* by killing *Vrias* remained in death: for it is the expreſſe worde of God. *Qui non diligit, manet in morte.* He that loueth not (his neighbour) remaineth in death: but certaine it is that *Dauid* loued not *Vrias* when he killed him, *Ergo* likewiſe certaine it is, that *Dauid* remained in death. *Ezech: cap.18. v.24.*

The ſame poſition might eaſilye be proued out of *Ezechiell*: *Si autem auerterit ſe iuſtus a iuſticia ſua. &c.*

The

The Proteſtants ſhall neuer haue life euerlaſting, becauſe they will haue no merits, for which euerlaſting life is giuen.

ARTICLE. 7.

WHatſoeuer *is giuen as wages, is giuen for workes.*

But the Kingdome of Heauen is giuen as wages: Ergo. The Kingdome of Heauen is giuen for workes.

The Maior or firſt propoſition may be declared after this maner: for example, her Maieſtie may beſtowe 1000 pounds a yeare vpon ſome ſuiter, either gratis, of meere liberallitie, and ſo it is called a gifte, *Donum*, a grace or fauour: or vpon conditiõ, if he behaue himſelfe manfully in the warres of *Ireland*, and in this caſe the reuenue is called *Merces*, Wages, *Remuneratio*, *Stipendium*, a reward or paiment, and although her Maieſtie did ſhew him a grace and fauour to promiſe ſuch a reward for performing ſuch a worke, the which he was bound vpon his alleageance otherwiſe to performe, yet once hauing promiſed, & the worke being performed, her Maieſtie is bound vpon her fidelity and iuſtice to pay that ſhe promiſed.

In like manner God may giue vs the kingdome of Heauen, without any reſpect or regard of workes, as he giueth it to little children which are Baptiſed, and ſo it is a meere gifte, & a pure grace. Or he may giue it with ſome reſpect vnto our workes, and ſo he giueth it to all thē, who hauing vſe of diſcretion keepe his Cōmaundements, and for this cauſe it is called Wages, *Merces*, a reward, and thus the Maior muſt be vnderſtood: to wit, that whatſoeuer God giueth as wages, is giuen for Workes, & ſuch wages are called Merits. Wages then and Merits haue a mutuall relatiō: for what are wages, but a reward of Merits? & what are Merits, but a deſert of wages. *Ad. Rom. 4. v. 5.*

The Minor is moſt plaine, and inculcated in Scriptures. *Voca operarios & redde illis mercedem.* Call the workemen and pay them their wages. *Ecce ego venio & merces mea mecum eſt, reddere vnicuique ſecundum opera ſua.* Lo I come, and my wages with me, to giue to euery one according to his workes. *Vnuſquiſque propriam mercedem accipiet, ſecundum ſuum laborē.* Euery one ſhall receaue proper wages, according to his labour: the like we haue in twentye other places of Scripture, all *Apoc. 22. verſ. 12 1. Cor. 3 verſ. 8. Mat. 5. verſ. 12 & cap. 6 verſ. 1. 1. Tim. 5 verſ. 18*

which

which infallibly proue, that the Kingdome of Heauen is giuen as wages for merits: and consequently, that Protestants, who are enimies to merits, shall neuer attaine vnto the Kingdome of Heauen, which is purchased by good workes and merits. And for such men we may well say, that Heauen was neuer made, no more then learning for him that will neuer studie, nor vertue for him who dispiseth the exercise therof.

A conclusion vnto his most speciall frend Master F. T.

THVS my deare friende I haue sett downe those reasons which induced me to receaue the Catholicke faith, and for which I continue therein. Consider I pray you, whether they be not so substantiall and waightie, as any wise man might accept and allow of, or at leaste might cause a reasonable doubt of religion arise in his minde, concerning the Protestants faith: for if these be true as questionlesse they are most true, what man of iudgement will hazerd his soule vpon a religion pestered with so many noto-

notorious abſurdities, and palpable errors; Eternall damnation is a matter of no ſmalle moment, when the ſoule is once plunged into thoſe flames, it is paſt recouery: farre he leapes, & ill he lights that iumpeth into Hell, and queſtionles without true faith you ſhall neuer come to heauen. Vrge your Miniſters therefore to ſatisfie your conſcience in aunſwering theſe Articles, will them to replie with Maturitie, and cauſe them anſwere diſtinctly, and as they thinke in their conſciences: for I feare they will rather do it for a forme, to ſeeme to ſay ſome thinge, then they will be iudged ignorant by ſilence in ſayinge nothing. And with this I reſt at your deuotion, expecting what your new Euangeliſts can anſwere to theſe iuſt accuſations, of their erronious Religion.

From my Chamber in Antwerpe this firſt of March. Your louing frend, *H. T.*

FINIS.